



Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

VOL. 12

CHICAGO, OCT. 5, 1895.

NO. 306

IMPORTANT FACTS

IN RELATION TO CHURCHES, THE BIBLE
AND SPIRITUALISM.

A VALUABLE PAPER.

Moses Hull's Critical Analysis.

As to How Churches and Bibles
Originated.

And How They Lead Up to Spiritualism.

It will be observed that I put the word church before the word Bible. My reason for doing that is, the church was first. Even the Catholic church, which is a growth out of older churches, antedates the existence of our present Bible. Bibles are made by churches; not churches by bibles. The church existed hundreds of years before Jesus is supposed to have existed. A very little remodeling worked heathen churches over into Catholicism, and a little more trimming worked Catholicism into Protestantism. Protestantism is in no sense of the word a reform; it formed nothing again; its work has always been purely iconoclastic.

Jesus did not come on earth particularly to found a church; he found a church already made. That the church was an old institution when Jesus came into the world is proved by Matt. 18: 15, 17, where Jesus says:

"Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two witnesses, every word shall be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

How could Jesus speak of the church so familiarly, before it existed? The fact is, the Jews had learned much from the Babylonians and the Greeks. Before their captivity, they supposed their God could be worshipped nowhere except on the mountains. Mount Moriah, where Yah-weh met Abraham and Isaac, and afterwards met David and Solomon, was their God's chosen place to meet his people. It was for this reason that this mountain was chosen as the place to erect the temple.

When the Jews were driven from their homes, their greatest lament was because they could not get to their God to worship. The Psalmist tells it as follows:

"By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For they carried us away captive, required of us a song; and they that wasted us, required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?"—Ps. 137: 1-4.

In Babylon, and in Egypt and Greece, they learned that God was not merely a local deity, so in Jesus' day they had their synagogues in all the principal cities and villages. Jesus told them that the time would come when they would not in certain mountain, nor yet at Jerusalem, worship the Father, for God was a spirit, and sought such to worship him as worshiped in spirit and in truth.—John 4: 22-24.

That the

CHURCH IS NEITHER JEWISH NOR CHRISTIAN.

but was an old institution when Jesus was born, is easily proved, both by history and the Bible.

An able writer says: "At the time Jesus was supposed to have existed there was a class of people very popular in Egypt and Palestine known as Essenes. These people were called Essenes, on account of the purity of their doctrines, and Therapeutae, on account of their healing power. They were ascetics. They were sometimes called eclectics—they had chosen the good out of everything—they had several gospels, embodying moral principles."

Mosheim, the great Protestant historian, says (Vol. 1, p. 196):

"It was in Egypt that the morose discipline of asceticism took its rise. It was here the Essenes dwelt principally, long before Christ."

Again, on p. 199, he says: "It manifestly appears from the testimony of Philo, the Jew, himself an Essene, that that sect was in a flourishing condition at Alexandria, when our Savior was upon the earth."

Thus it is proved that the church was in a flourishing condition, long before Christ.

Eusebius is quoted by Lardner as saying:

"These ancient Therapeutae were Christians, and their writings were our gospels and epistles."

Again he says: "The sacred writings used by this sect were none other than our gospels and the writings of our apostles."—(P. 196.)

Here it is discovered that this ancient heathen church had the original, from which our epistles and gospels were

formulated, long before Christianity is supposed to have existed.

Bishop Marsh, in his introduction to Micheli's translation of the New Testament, says: "Our gospels were drawn from the gospels of the Essenes."

Again he says: "The opinion that the evangelists drew a great part of their materials from a written document, is perfectly consistent."

Deausabre says: "In my opinion, the gospel according to the Hebrews is the most ancient of all. This the Nazarenes pretended was the original from which that of St. John was taken. That which has been called the gospel according to the Egyptians is of the same antiquity."

THE WORK OF THE DEVIL.

Justin Martyr accounts for Christianity being an old institution when Christ came into the world as follows:

"It having reached the Devil's ears that the prophets had foretold that Christ would come for the purpose of tormenting the wicked in fire, he set the heathen poets to bring forward a great many who should be called the sons of Jove. The Devil laying his scheme in this, to get men to imagine that the true history of Christ was of the same character of those prodigious fables and poetic stories."

Thus the Devil, as usual, outwitted God, by setting his agents to counterfeiting Christianity, long before it existed. Does any one suppose that if Justin Martyr could have denied these facts he would have attempted so silly an explanation? In the same work, Justin Martyr says:

"By declaring the Logos the first-born of God, our Master, Jesus Christ, to be born of a virgin, without any human mixture, and to be crucified and dead, and to have risen again, and ascended into heaven, we say no more in this than what you say of those whom you style the sons of Jove."

"As to the objection of our Jesus being crucified, I say that suffering was common to all the aforementioned sons of Jove, but only they suffered another kind of death. As to his being born of a virgin, you have your Perseus to balance that. As to his curing the lame and the paralytic, and such as were cripples from their birth, this is little more than what you say of your Æsculapius."

This is nothing more nor less than a confession that we, Christians, have adopted the general features and characteristics of their religion. It says:

"Ours is an eclectic religion, gotten up to suit the exigencies of the case. We could not get you to adopt our religion, so we adopted yours, and call it Christianity. This explanation is nothing new. It has been put forward by many Christian authors. As an illustration, Dr. Clark, in his 'Ex. Nat. and Rev. Rel.' says:

"Some of the most ancient writers of the church have not scrupled expressly to call the Athenian, Socrates, and some others of the heathen moralists, by the name of Christians."

Clemens Alexandrinus says: "And those who lived according to the true Logos were really Christians, though they have been thought to be atheists, as Socrates and Heraclitus and the Grecians resembled them."

Lactantius, who has been called "the Christian Cicero," said:

"And if there would have been any one to have collected the truth, that was scattered and diffused among these sects and individuals, into one and to have reduced it into system, there would, indeed, have been no difference between them and us."

HEATHENISM AND CHRISTIANITY.

Thus, if heathenism could have been reduced to a system, it would have been Christianity.

Arnobius went farther and said: "If Cicero's works had been read as they ought to have been by the heathens, there would have been no need of Christian writers."

Origen supposed God revealed these things to the heathen. His words are: "For God revealed these things to them, and whatsoever things have been well spoken."

One more quotation from St. Augustine must finish this part of the subject. St. Augustine says:

"That in our times is the Christian religion which to know and follow is the most sure and certain health, called according to that name, but not according to the thing itself of which it is the name; for the thing itself, which is not called the Christian religion, really was known to the ancients, nor was wanting at any time, from the beginning of the human race until the time when Christ came into the flesh, from whence the true religion which had previously existed began to be called Christian; and this in our day is the Christian religion, not as having been wanting in former times, but as having in latter times received this name."

THE CHURCH AN OLD INSTITUTION.

I have said that the church was an old institution in the days of Jesus and Paul, and that the Bible is drawn out of older documents. A little Biblical proof can do no harm. In Col. 1: 23, Paul says:

"If ye continue in the faith grounded

and settled, and be not moved away from the hope of the gospel which ye have heard, and which was preached to every creature which is under heaven, whereof I, Paul, am made a minister."

Here is an old gospel which had been preached to "every creature under the whole heaven."

Paul had at last become a minister of that gospel. It will be remembered that neither of the four gospels was yet written; yet here was a gospel which had gone to every creature.

It is acknowledged by all Christians that the First Epistle to the Corinthians was written before either of the gospels were written, yet in chapter xv, 1-4, he says:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received: how that Christ died for our sins according to the scriptures. And he was buried, and that he rose again the third day, according to the scriptures."

Here he exhorts them to keep in memory that which was written in the scriptures, how that Christ died, etc. The scriptures to which he refers could not have been either the Old or New Testament.

Acts, xviii, 24, says: "A certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus."

Apollos was a heathen city, and so was Alexandria. How could this man Apollos be educated and "mighty in the scriptures," if they had no institution of learning there to teach the scriptures? Thus it seems that they must have had, not Christians only, but Christian colleges in Egypt, if not before, certainly only a few years after Jesus was on earth and in the early days of Paul's ministry.

A LITTLE PROOF WANTED.

This reminds me of some other quotations from Paul, in one of which he says:

"I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive." Acts, xx, 35.

Will some good Christian show me where Jesus ever said: "It is more blessed to give than to receive." This quotation which Paul makes is not in the Bible. Then there must be an older Bible or Paul has made a mistake.

Luke's introduction to his book shows that he was only rehearsing for his brethren an old story, in order that the one to whom he wrote might "be certain" of "the things wherein he had been instructed." He starts out as follows:

"Forasmuch as many have taken in hand to set forth in order a declaration of those things that are most surely believed among us, even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word. It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things wherein thou hast been instructed." Luke, i, 1-4.

These churches existed as old institutions. Christianity, finding it impossible to abolish these institutions, adopted all of them. Our Easter and Christmas festivals, and our Sunday Sabbaths, were all parts and parcels of the old heathen institutions, which they superseded. It now remains for us to give a synopsis of the upbuilding of Christianity on the ruins of these old institutions. I will not follow the steps by which this was done, but those by which they gained their power.

NOT MAKING WAR ON THE CHURCHES.

In giving a brief summary of the principal churches and how they led the way to Spiritualism, I would not like to be understood as making war upon any of the churches, nor upon the Bible or institutions out of which they grew, for I have no fight with any of them. I believe the past has all been in the regular order of progress, and has existed that the present might be; that the present is based on the past, as the future must be based on the present.

I have no warfare with any church, party, creed or thought, even if the past has been wrong and if the present is all wrong. I gain nothing by trying to live on the mistakes or the sins of other people. The sins and shortcomings of others are, indeed, poor mental and spiritual pabulum. One would better undertake to feed on wind. It requires very little talent, to find fault. Anybody can complain. The province of the progressive reformer is to try to think more clearly and more wisely than those who have not reached his ideal. Jesus exhorted his friends to let their light so shine that others might see their good works and thus be brought to glorify their Father which is in heaven.

THE ROMAN CATHOLIC CHURCH.

I will begin with the Roman Catholic Church. As a protestant, I may say only

these terms as an accommodation to the commonly received ideas. People are very prone to use words without any reference to their meaning. Strictly speaking, there is no Roman Catholic Church; there can be none. That which is Roman cannot be catholic. There can therefore be no Roman, Greek, or English Catholic church. That which is Roman, Greek or English is necessarily sectional, while that which is catholic is universal.

If the church began at Rome, as it is presumed, either under the labors of

Peter or of Paul; and if from there it spread until small churches were raised up all around the city, and if the watch-care of the church at Rome extended to all these churches, then the church may properly be called the Roman church, but the Catholic church never. This church and its watch-care and helplessness perhaps originated in a desire to make men better. Its power was, perhaps, extended with another design than the good of the church at large.

Romanists think their church originated with and is founded upon Peter. This supposition may or it may not be true. The evidence is against it. The writer of the book of Acts informs his readers that "Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."—Rom. xviii, 30, 31. This was at Rome.

Whether Paul founded a church there this writer has not told us. It is natural that when the work began at Rome, under either Peter or Paul, it would spread, and the people from the surrounding country and villages would be attracted there, and some of them would be converted. They naturally wanted to have their neighbors hear and profit by that which to them seemed the truth. Then they would invite these people to send missionaries among them; thus the work would spread throughout the surrounding country. This would incline to lead the church to appoint some of its wise and zealous men to take charge of the work; and such a person might take the title of Bishop.

If properly managed, the work would, for one man to look after it should be looked after. As a result it would be divided among several bishops, located at convenient places. In order for these bishops to work in harmony with each other, they would naturally, in the course of time, appoint one of their number as a kind of general superintendent of the work. Then how natural, when one was exalted to take general charge of the work, to call that man the holy father, papa, or Pope.

This office necessarily involved a great deal of power, and it would be natural for those in love of power and position to seek the office. It could not be otherwise than that, in the effort to secure this honor and power, there would be much political intrigue. The one having the place would like to hold it, and would naturally appoint as his helpers, those who would assist in carrying out his plans. This would naturally culminate in what is known as the great hierarchy. Few men who are trusted with power will not use it for their own aggrandizement.

Men will abuse power; that cannot be avoided. Those who give them power are only to blame for making it possible for such men to work as they do for their own aggrandizement, and the enslavement of the multitude. We occasionally elect a bad president. That does not condemn a republican form of government. The thing to do is to make the best of a bad case, and be sure that we do not put another such person where he can repeat the abuse.

It is no part of my work to enter the arena of the Catholic and Protestant quarrel. Suffice it to say, there are arguments on both sides of that controversy, and the one who has studied only his own side of the question should keep out of the field of combat; if he enters he will find himself "darkening counsel by words without knowledge."

Catholicism is a very different thing when represented by an intelligent person from what it is when represented by an ignorant A. P. A. Let us study Catholicism from a Catholic standpoint, and Protestantism from a Protestant standpoint, before buckling the armor on to go into the controversy on either side of the question.

Protestantism is apparently accidental; the time was ripe for it and it thrust itself upon the world in spite of those who were apparently responsible for its coming. This is true in its every department, from Martin Luther down to modern Spiritualism, which is nothing more than the natural fruit that grows on the tree of Protestantism.

LUTHER, HIS LOVE AND ALL. Luther had no thought of founding a church; and if he could possibly have prevented it, Protestantism would never have been heard of. The same may be said of Henry VIII, who was contemporary with Luther. Luther was an honest young Catholic, full of life and energy, and rather well educated. I may say that he was in love with a beautiful girl; and probably intended to marry her. Permit me here to say that in the love of Martin Luther, and of King Henry, and I may as well add, of John Wesley, for the opposite sex, originated the three great branches of Protestantism. Every progressive person must be glad of the seeming accidents which brought these handsome and intelligent lovers to the front.

Luther was caught up in a terrible storm, one of his companions was killed by his side, and he momentarily expected God to strike him dead. He fell upon his knees, and bowed to the saints, especially to St. Anne, that if they would save his life from the storm, he would go into a monk's cell and devote himself to poverty and celibacy. He was, as he supposed, miraculously saved; and there was nothing he could do, as an honest man, but bid farewell to his sweetheart, and go and carry out his rash vow. As God had accepted his promise he feared to do anything else than as he had promised. Now let us follow him into his cell, four by seven feet square, a cell which, by the way, was never comfortable. There was one window in it;

place where light could come in, but from which he could not look out; there were no pictures there, except, perhaps, one of Jesus on the cross; no books except a few old Latin church books, and possibly some fragments of an old Bible, chained fast in some part of the building, which he could only have access to at rare intervals. His bed was a sack of straw and a blanket, with a bag of sand for a pillow. In short, he was never comfortable. He had paid more than his life could be worth, under such conditions, for it. Only the thought that he had possibly escaped hell could lead him to think he had gained anything in having his life preserved. As for rest, he had very little of that; he had to get up several times in the night and kneel down on the cold stone floor and worship. He was occasionally let out of his cell to go and beg food, the most of which went to his superiors.

In this condition it would be natural to contrast his present poverty and misery with his past life—with the pleasure he had anticipated with his Katharine. He undoubtedly thought of the loving vows he and she had made to each other, and probably pictured her as pining her life away for him.

How natural it would be for him to set himself to work to find some way out of his dungeon and its gloomy environments. The prospect before him was, for a young, robust man—a man in love, anything but desirable.

The traditions of the church enjoined poverty and celibacy, but when he read the Bible he found nothing in that book to justify such sacrifices. There was just one way out; that was to throw all tradition overboard, and take the Bible as an all-sufficient creed.

Thus Luther came out against church tradition. He had no thought of anything more than to show that a few of the doctrines he wanted to get rid of were founded only on tradition; the Bible did not sustain them. He then learned that the traditions of the church were stronger and more authoritative than the Bible—that traditions were made not so much by the church as for it. The church was founded on tradition, and the Bible was founded on the church—made for the exclusive use of the church—it was a good instrument in the hands of prelates and priests, but a dangerous instrument in the hands of the multitude. The church, therefore, did not let the multitude have the Bible; indeed, it had never been translated into the vernacular of the people.

LUTHER LEAVES THE MONASTERY.

Luther left the monastery and began to preach his doctrines, and to convince the people that the Bible did not justify monkery, celibacy, and "kintred doctrines"—that he had a right to marry, though in his ignorance he had made a vow to the contrary.

As he could make no progress in fighting church dignitaries, he made his appeal directly to the people, but the people without a Bible could not decide, therefore it became necessary to his success for the people to have the Bible; so he, with some assistance, translated it into the language of the people, so that they might see for themselves that it was clearly on his side of the question.

The Catholic authorities loved the Bible only when it was in their hands, interpreted by the church. But when Luther gave the world the Bible, the Catholics were compelled to translate and give the people a Bible. This they did, not because they wanted the people to have the Bible, but to keep them from reading Luther's Bible. The Bible was "forbidden fruit," and of course the world was going to have it. In like manner the church in every age been driven by the exigencies of the case into every forward movement it has made.

From one extreme people generally swing to its opposite; and now Luther and his followers swung off from the idea that the Bible was rather an inferior book, produced by and for the church, to the idea that the Bible was a plebeian inspired volume; it was not only God's book, but God's only book. It was perfect, faultless, and must be received as a whole, without exception, and which, I believe, when not corrupted, is designed to do a great deal of good. The church had Scripture backing when it said that every sin must be confessed before it could be forgiven. It was right, also, when it said that under certain conditions the priest could forgive sins. Remember, this forgiveness of sins was never done arbitrarily. The priest could only act within certain bounds.

THE SIN OF THE CATHOLIC.

For the sake of illustrating the point, supposing that a Catholic, under a temporary temptation, steals a ten-dollar gold-piece. When he comes to himself, if he is a true Catholic, he fully believes that that sin will take him to hell; now this sin must be confessed; it must be specifically named in the confession. He goes to his priest and confessor; no priest can forgive that sin, except on certain conditions. The priest makes him give up the money; he also makes him pay more money into the church treasury, and do other penances, as a penalty.

Now the priest goes to the party from whom the money was stolen and returns the money, and pays any just damage that may have accrued. This is paid out of this penance money. That act takes away or forgives that sin. Now that the debt is repaid with interest, what more can the injured party require? He may ask the priest who the thief was, but he refuses to tell, and there is no law which can compel him to tell. He may simply answer, that is nothing to you; it is enough that you are fully repaid, and that the thief is

that any book ever was, or ever could be inspired, the most of them believe that the Bible, or rather the bibles—for each of its sixty-six books was a separate bible—was written by men inspired with, perhaps, the highest thought they were capable of receiving or imparting at that time. They believe that, as every man or woman in the world was a child once, so the world itself had its childhood—its time before man could be produced, had its time when only inferior men could be grown. And as we each in our childhood needed our primer books to prepare us for the larger and more intricate books, so the world had to have its primer bibles. These bibles, whether written by Jew, Christian or Mohammedan, were right in their time and place; the great trouble arises from the effort to forever fasten the world back to books written for the most part for the guidance of a tribe of pastoral people. The world cannot be buried in the hills of Judea; neither can the world of thought be confined within the limits of a book written for the people of that country long before even the twilight of scientific discovery.

LUTHER'S REFORMATION.

But I have reached this part of my subject prematurely; I must return to the thread of my argument. I was on the point of speaking of what is known as Luther's Reformation, and of the desire of the great champion of Protestantism to check the work. "Behold," says James, "how great a matter a little fire kindleth." It is generally easier to start a fire than it is to make it stop where we wish. So the Reformation, as it was called, got out from under the control of its projectors, and from that day to this has resisted every effort to limit it. It has proved to be a veritable Frankenstein.

Carlstadt followed Luther's example so closely that Luther would have killed him as quick as the Catholics would have killed Luther, if he had dared. He went farther than Luther did, and for this reason Luther would not allow him to preach. In Switzerland arose one Zwinglius, who carried Luther's doctrines as far as Luther would have headed an army against him, had he been permitted to do so. The princes of Germany saw what the result of a split between Luther and Zwinglius would be—that the reformation would be lost, and the Catholics would take both countries, and the hands on the dial-plate of time would be turned back years, if not centuries; so these princes compelled Luther and Zwinglius to debate and settle their differences between themselves, so that they could at least tolerate each other.

Luther argued that in the eucharist, as they called it, the communicant really ate the body and drank the blood of Jesus Christ. It was in this debate that Luther said: "I reject reason; I reject common sense; I reject mathematical demonstration. God is above mathematics."

Zwinglius was in every way more liberal, if not more learned than Luther; but, even he was not willing to tolerate any difference of opinion between himself and others. He had fought for the liberty of conscience, but he fought just as hard to keep others from exercising their conscience. He was slain on the battlefield, not in a fight for the privilege of worshipping God as he saw fit, but to prevent the Catholics from worshipping according to their consciences.

The corruptions of the doctrine of the Catholic church, by Luther and others, gave Luther and his confederates leverage they could not otherwise have obtained; and gave an immense impetus to the cause of the reformation. This forced Luther to bring new issues to the front, which widened the gap between himself and the church.

Luther's denial of the right of the church to sell indulgences, a doctrine, by the way, which was a comparatively modern invention for the purpose of enriching the papal treasury, compelled him to wage a war on the doctrine of auricular confession—a doctrine which many good people, not Catholics, think originated in the purest of motives, and which, I believe, when not corrupted, is designed to do a great deal of good. The church had Scripture backing when it said that every sin must be confessed before it could be forgiven. It was right, also, when it said that under certain conditions the priest could forgive sins. Remember, this forgiveness of sins was never done arbitrarily. The priest could only act within certain bounds.

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profoundly penitent, and you need have no fear that he will ever steal from you again.

I now ask, in all conscience, is that not better than that this poor penitent culprit should be publicly branded as a thief, and perhaps sent to prison, and his hopes, so far as this world is concerned, forever ruined? I wish all the cases of crime in this world could be settled with as little tumult as the case in this illustration. Indeed, I have myself helped to settle one or two cases in just that way.

The Catholic Church, for certain reasons not necessary to mention here, holds its services in the Latin language. When Luther's converts came out of the Catholic Church, they required religious services, and this required someone to conduct them, but he had few Latin scholars to do that work; the only thing they could do was to call into service such men as he could get.

He made a virtue of his necessity; he desisted upon a cheap salvation; nothing required but faith, and then how nice to have no masses said and to have all the services and songs in the language they understood; they could all help do the singing; all become song writers and preachers. Of course, that took with the people and gave an additional impetus to his work. This gave rise to an uneducated priesthood. This resulted in swarms of ignorant Protestant ministers; I, myself, have more than once listened to ministers who did not know their alphabet! Who would receive instruction on any other subject from men so ignorant?

MARRIAGE AND THE CHURCH.

Zwinglius was contemporary with Luther, and Henry VIII was less than a dozen years his junior. This Henry also became a church founder; and for precisely the same reason that impelled Luther to do his work. Probably no one would to-day attempt to defend the moral character of the founder of the Anglican Church. He differed in some respects from Luther; he had a wife and he wanted terribly to get rid of her, so that he could marry another. I may say he wanted to and did marry several others. When the pope refused to grant him a divorce, the king declared himself the head of the church. Ignoring the pope he divorced his wife and married another. Thus, as Luther's love affair put him at the head of Protestantism, so the love affair of Henry VIII. made him the head of another department of the church. Nor did Pope Henry and Pope Luther have whenever opportunity offered to persecute Catholics, as Catholics had always persecuted heretics.

The story of Calvin and Wesley getting out of the church is too long to tell here. From this time forward splits and protestations became the order of the day, until, as a result, Protestantism is divided into

A THOUSAND DIFFERENT SECTS.

This division of Protestantism, this failing to hold the public mind has been the text for hundreds of Catholic sermons on the failure of Protestantism. If the office of religion is to hold the public mind—to keep people from thinking—then Protestantism is a huge failure; but, on the other hand, the office of religion is to move the minds of men out on religious lines, then Protestantism has always been a beacon light. If that is so, the protestations from so-called orthodox to-day are as important as were the movements inaugurated by Luther and other Protestant saints.

THE ADVENT OF SPIRITUALISM.

In 1848 Spiritualism began its work of splitting all Protestantism to pieces. First, Spiritualism established its right to be heard; it claimed nothing more than that it had come to demonstrate immortality. In fact it never departed from its text until it had made hundreds of thousands of converts, and had gained such momentum in that direction that its success was assured. Then it began to deny, one by one, all the essentials of both Catholicism and Protestantism. It denied original sin, the fall of man, total depravity, endless hell, election and reprobation. It denied that God was angry at the world and getting more so every day. It denied not only the power but the very existence of the almighty devil, who had rendered such service to both Catholics and Protestants. It argued that, while the Bible was not plainly inspired, there were things in that book written under inspiration; and that we could look to no place in the universe where there were not revelations.

At first the clergy of all denominations sought to repel these attacks, and denounced Spiritualism as the acme of all evil, because it denied these essential doctrines of the church. Afterward they began to gloss over, then to modify these doctrines, and to-day they are, in a sense, falling over each other in their forced hegira from the doctrines taught in the creeds.

Though the statement may sound paradoxical, it is true that the weakness of the church is its power. It once sought to gain members by putting on a bold front and preaching and defending these doctrines. To-day it is in the renunciation of these doctrines, or in glossing them over with new meanings, that the church is undertaking to maintain a modicum of its power.

In old Salem, Mass., where less than three hundred years ago they were whipping, imprisoning, drowning, and hanging men and women as wizards and witches, for being mediums, there are good Spiritualist societies; and hundreds of the best men and women in that town of ancient witchcraft, are in daily consultation with the lineal descendants of these same witches.

[CONTINUED ON PAGE 5.]

MR. DOWNEY'S REPLY

To the Letter of Allen Franklin Brown.

He Demands the Right to Be Heard in His Own Defense.

TO THE EDITOR:—My attention having been called to an article or letter from Allen Franklin Brown, chairman of the Haslett Park Association, which appears in your issue of September 14, 1896, I have decided to make a few remarks in regard to it, and trust that in the interest of truth you will give this the same prominence in your valuable paper as you have accorded to Mr. Brown's effusion.

In order to make everything clear, it will be well to give a brief account of the events of the day or two preceding the one in which the seance in question was given.

On Saturday preceding, viz. August 24, the writer, accompanied by three gentlemen, all prominent business men in this city, arrived at Haslett Park about 8 p. m., and inquired if there was to be a materializing seance, and were informed that Mr. Mitchell would give one later in the evening.

Mr. Bert Woodruff gave on that evening one of his trumpet seances, and at the close the doors and windows were opened, the rooms aired, and Mr. Mitchell began his preparations. As near as the writer can recollect there were at least eighteen or twenty persons who proposed to witness the seance, but two young couples left upon finding that the tariff was one dollar per person. After they had retired Mr. Mitchell again arranged his circle, telling each one which seat he or she was to occupy. Mr. Bert Woodruff attended to the above, took up the collection, and with Mrs. Mitchell, the medium's wife, to attend to the lights, the seance was begun.

In a short time, under a fairly good light, a form appeared, and seemed to be Mr. Billy, or Billy, Mr. Mitchell's main control. This form soon disappeared, and at short intervals some five or six others appeared at the aperture, among them being two female forms or representing themselves as such; later in the seance a form materialized from what appeared to be a white light or object on the floor near the aperture in the curtains. Before the light appeared, however, the curtains were pushed out at the bottom some two or two and one-half feet, which particularly attracted the writer's notice, having, as it did, the exact appearance that would be caused by a person stooping or crouching down behind them. At this time the lamp was turned very low, and it was only by the closest scrutiny, and from a good point of view, that the movements of the curtains could be seen. The appearance of the light which appeared outside the curtains, could be best illustrated by tossing a white pocket handkerchief on the floor in a very dimly lighted room; the contrast presented by the deep black of the curtains rendering it all the more conspicuous. This light spot or object, as stated, was some two feet or more from the front part of the curtains when they hung straight and in their natural position and the form that rose from it stood within the curtains and partially back of them when they hung straight down; or, in other words, the same distance from this light object as there would be between a person's head and feet if they were on their hands and knees, and they suddenly rose to their feet; a movement which any schoolboy could execute in the dim light with the sound of ten or a dozen voices singing to cover any slight noise that might be made.

The next form that appeared in response to questions asked by different members of the circle, answered by a code of raps, and signified that it came for the writer.

I asked and received permission to come to the aperture and carefully looked at the form presented, in which I failed to detect any resemblance to any one I had known. The form presented was that of a man slightly above medium height, full-faced, with heavy mustache, brushed up at the ends, and eyes closed. I asked the form if he could open his eyes, and was answered by a nod that he could. Upon opening them, the writer instantly noticed that the eyes were crossed, presenting the look that would be produced by directing the gaze of both eyes intently at an object held about six inches from them.

Underneath the chin on the neck at about the point usually described as the "Adam's apple," protruded a tuft of dark-colored whiskers. The side of the shirt front was badly wrinkled and decidedly the worse for wear. The necktie was a black scarf tucked underneath the collar and showing the rusty look of long usage.

I asked if I could take hold of the form's hand and again received a nod in the affirmative. The left hand was presented, which I took in my right, but was only allowed to clasp the fingers of the hand. I pressed them to ascertain the extent which materialization could reach, and found them to be warm, hard, bony and of greater strength than the ordinary hand of the living. As I held the hand in mine so firmly that the form exerted a power which I should estimate not less than one hundred and fifty pounds in its effort to release its hand, and it is the writer's firm belief that the hand he held at that moment was none other than that of Mr. L. P. Mitchell. After this form left, if I remember correctly, Mr. Mitchell's main control again appeared and signified that the seance was at an end, and Mrs. Mitchell explained to others in the circle that the abrupt termination of the seance was due to the fact that my clinging too firmly to the preceding form had exhausted the medium so that he or they were unable to build up any more forms.

A party of four, including the writer, visited the room the following afternoon (Sunday, August 25), and inquired if there were to be any dark seances, either trumpet or materializing, given that evening and were informed there would be none.

The following evening, Monday, August 26, we were again at the grounds and noticed that the door of the building occupied for the seance the Saturday evening previous, was open and people passing in and out, we started towards it and met Mr. Mitchell, whom we accosted and asked if he intended giving a seance that night. He replied that he did, and we then asked if we could sit in the circle and were informed by him that we could not, as the circle was filled and he could not accommodate any more. He passed on, and we next met

Andrew Daniels, formerly of Flint, Mich., who also lays claim to mediumship, and whom the writer has known for eight or ten years. I spoke to him and asked if there was going to be a seance, and he said there was, and upon inquiring if the circle was filled, he said no, and that there was plenty of room. After the conversation with Andrew Daniels, two of the party remained at the front entrance of the building, the third member and myself going away. Mr. Mitchell soon returned and what followed I have from the lips of our party that remained and whose reputation for truth and veracity I am prepared to vouch for at any time and on any subject.

They again asked Mr. Mitchell if they could join the circle and he replied that it was a private seance, and that he could admit no more, as they were paying one dollar and fifty cents each for the seance (a statement that I am informed upon reliable authority to be false). Upon receiving his reply one of the party stepped to the open door, removed his hat and stated Mr. Mitchell's reply to the party that were gathered inside, and asked them if they had any objections to him and his friend joining them. They all declared themselves perfectly willing, and even anxious for them to do so. As Mr. Mitchell could not offer any further remonstrance, they passed inside and preparations for the seance were commenced. The forms appeared and vanished as they had at the previous seance, and one of the party in the seance stated that a form which had just appeared resembled his grandmother and asked if it were so, and received in reply three raps, the signal for yes. When the next form appeared, Mrs. Mitchell asked one of my friends if he had ever seen a form closely? He answered no. She then invited both of my friends to come to the curtains where they could see closely. The form appeared at the corner of the cabinet, and one of the gentlemen reached out and took hold of the form by the left arm above the elbow and stood there holding it. Before a word was said or movement made by him, Mrs. Mitchell rushed from the rear of the room and caught him by the back, trying to tear him away from the cabinet, and exclaiming: "You have killed my husband; you have killed my husband." He attempted to push her aside with his left hand and at the same time took a step backwards and pulled the form, cabinet and all to the floor. The statement made by Mr. Brown, that my friend pulled down the cabinet, and tore the gaspette frame apart, is utterly false and without foundation in truth whatever, as the frame and cabinet were torn down by the form in its efforts to resist being pulled into the room. Mr. Brown, in making the statement that the door was forcibly broken open from the outside, has either been misinformed or is deliberately misrepresenting, as the door, which was fastened by a wooden button upon the inside, was opened by the man who pulled the form from the cabinet.

No claim was ever made by any member of our party that the form attempted to disappear through a trap-door, or that any trap-door existed, and the statement made in the article that the party were far from sober, is a senseless fabrication, evidently made to distract the attention of the public from the methods employed by Mr. Mitchell in his so-called materializing seances. I stand ready at any time or place to substantiate the foregoing, and such time as Mr. Mitchell shall prove otherwise, he stands in my estimation in a questionable light, and I make this offer good at any time, that if he, Mr. Mitchell, will, under test conditions, produce one form other than himself, I will give to him or any person that he may designate, the sum of one hundred dollars. Yours for truth,

CHAS. P. DOWNEY.
Lansing, Mich.

This letter should end the discussion in regard to this seance. Mr. Mitchell is regarded as a most excellent medium by hundreds in Michigan, and nothing can shake their confidence in his honesty and genuineness; but Mr. Downey, having been assailed, it is only fair and reasonable that he should be allowed to reply.—EDITOR.

HAIL TO CUBA.
As Set Forth By Dr. Thomas.

We are indebted to the Times Herald for an abstract of a sermon by Dr. Thomas on "Cuba," as a fitting commencement of the year's services, accompanied by an excellent musical programme, all of which was highly applauded by the large congregation.

Dr. Thomas said: "It is the law of universal justice that the deed shall return to the doer. The United States should hasten to recognize the rights of the struggling patriots of Cuba. The time has come when the equation of national power, the last clinging, despotic grasp of Spain upon this continent should be forever broken.

"Patriots, I say; yes, patriots. These men are not rebels. They are heroes, fighting for their inalienable rights, as once the American people fought for theirs. And in some way, by some means, slowly, it may be, but surely, they will fight their way and conquer."

The great preacher further illustrated his subject by showing that the right to govern depended on the morality of those in power (a principle strenuously advocated by THE PROGRESSIVE THINKER), and that Spain, having by injustice forfeited her right to govern, should be no longer allowed any authority on the American continent.

This argument he confirmed by historical evidence, which we are sorry we cannot transfer to your over-crowded columns.

It is no wonder that Dr. Thomas' people are proud of their great, progressive pastor, always a leader, instead of having to be dragged, like other preachers, or else left behind in the race of human progress.

After this sermon one could hear in the departing audience such expressions as this: "I never heard such a man as that," while strangers from other parts eagerly ran for a chance to take the hand of humanity's great friend.

R. NEELY.

HUMANITARIAN WORK

The Loftiest and Grandest of All Work.

But in Which Spiritualists Are Sadly Deficient.

SCOPE OF THE UNIVERSITY SETTLEMENT ON GROSS AVENUE—CHILDREN FIND CARE WHILE THEIR MOTHERS ARE AT SERVICE—BOYS AND GIRLS RECEIVE INSTRUCTION IN MUSIC AND USEFUL ARTS.

It is a pleasure to take note of any enterprise that savors of advance in humanitarian effort. Hence our readers will be interested to learn that on Gross avenue, near Forty-seventh street is located what is known as "the settlement of the University of Chicago."

It is housed at present in a modest brick building, planned as a store and flat above. Besides this building it has a one-story structure on the opposite side of the street, running through to Ashland avenue. The former building contains the university creche on the first floor, and the living and the reception of the resident workers on the upper floor, while the latter building contains the dispensary, the circulating library and university hall.

The settlement, says the Chicago Chronicle, is a strange but bright little oasis in a wilderness of ignorance and pauperism. The neighborhood can scarcely be called vicious; there is hardly a crime above the result of street brawls, but the human beings there are struggling in the lowest depths of poverty and degradation, and trying to free themselves with a soul instinct. The settlement is just two blocks from one of the entrances to the stock yards, in the midst of shops of various kinds, mainly saloons. It is located thus so that it can intercede and gather in the men and boys who frequent the saloons. Not only this but it gathers in the children from the street, and for their good inclinations and destroys their bad ones. It is truly an oasis; it is a heaven for many a weary heart struggling for something higher, something which it has never known, yet the soul divines intuitively.

WHERE THE CHILDREN BOARD.

The university creche is located on the first floor of the building on Gross avenue. This is perhaps the greatest solace to working mothers. From twenty to thirty children are "boarded" every day, each one for the nominal charge of 10 cents. The children range all the way from 6 months to 8 years. The creche is under the charge of Mrs. Wilcox, a bustling, kindly woman, with a sweet face. She bids you a hearty "good afternoon" and asks you to come and see her babies. They were having their afternoon beauty sleep, and a rosier, healthier lot could not be found anywhere as they lay in their little white cots. Besides the little reception-room, with its pretty square of carpet on a painted floor, with quaint pictures and gewgaws about the walls, with its old-fashioned furniture, there are the living rooms, and finally the kindergarten hall. This room is some fifty feet in length by half that width, furnished with piano and blackboards, and many devices to amuse the children. Here the kindergarten classes meet in the morning, and when a child has outgrown a class here he is sent to the public school of the district.

The creche and kindergarten is supported by the women of the Kenwood club, and is conducted in conjunction with the settlement proper. Mrs. John R. Hoxie is president of the work. She is assisted by several others of equal prominence. Indescribable benefit is given to the children. They are brought in in the morning, and are well taken care of through the long hours until evening. Then, at seven in the evening the mothers come for their little ones. The books show an average of 425 children fed every month.

HARMONY IS ITS DEITY.

By far the most interesting work is that accomplished by the settlement for the people. Ascending to the second story one is ushered into a dainty reception-room, lined with books and hung with dainty etchings and photographic copies of the masters. Presently Miss Blinn comes to speak to you. She is now the presiding genius of the place in the absence of Miss Mary E. McDowell. Other resident workers are Miss Wilson, Miss Higbee and Arthur Smith. Miss McDowell will return some time in September, and the real busy work of the fall and winter will begin.

Miss Blinn talked pleasantly and enthusiastically of the great work which the settlement is doing. The musical department of the settlement seems especially promising. There is a children's chorus of two hundred voices, which meets Wednesday and Friday afternoons, under the leadership of Miss Marie Hofer, who has been an assistant of William K. Tomlins. Besides the children's chorus there is a class of young people. The organization is called the "Orpheus Choral Union."

The union meets on Friday evening, and a fee of 25 cents a month is required of members for current expenses. At the close of the spring season a concert, with a choir of 100 voices was given at Schumacher hall. A reception to Miss Hofer followed, and the evening proved to be a considerable musical and social success for the settlement neighborhood. On Sunday afternoon concerts are given in university hall. Miss Hofer succeeded in securing the best talent from the city, and these concerts became exceedingly popular as gathering places for musical enjoyment and a little social chat.

Classes and clubs are numerous and popular as well. For the girls there is a sewing class, comprised of at least 200 girls, which meets on Tuesday afternoons. There is the kitchen-garden class, called the Cheerful Home club. This club is conducted by Miss McDowell, and the girls are initiated into the art of good housekeeping, the simple art of neat management.

During the strike last year, when prospects were gloomy, terrible, and threatening to this mixture of colonies; when the men appeared about the streets, their eyes savage with despair; when the poor women looked with long, into any face that seemed to lend sympathy, the residents organized a lovely humane thing. On Friday a little tea party was held—a veritable brawling party—in the Calvary Baptist church mission near by. There the women made flannel shirts for the wees ones from numerous rolls of flannel. When com-

pleted they were distributed among the most needy. As they sewed the resident lady physician gave them little talks on hygiene and their refreshments were served them. Miss McDowell says that they really never pretend to know their people until they have broken bread with them. Consequently something to eat is always a special feature at these gatherings. Besides the clothing made at these "afternoons" considerable is sent from all parts of the city and unconsciously distributed among the people—but always in exchange for a small sum, to avoid pauperizing.

THE BOYS' CLUBS.

But the boys' clubs are by far the most interesting. The settlement swarms with boys on almost any evening in the week. In her reception-rooms Miss McDowell receives them and has little informal chats with them individually. They sometimes come in such numbers that the rooms are lined three rows deep with them. On Sunday mornings they come to the little settlement garden, and each one is given a "buttonhole" to make his heart glad. On Sunday evening they gather together to listen to Dr. Myra Reynolds of the university, who talks to them interestingly on her ideas of the genus "hero," and their conceptions generally range all the way from Jesse James and Red-Lyed Bill to the most important sport in the country. Sometimes they are given pleasure trips; they may be taken in a body to a ball game or an oyster supper when they can be gathered together. Their greatest fault is unreliability.

"Ah," Miss Blinn said, "if we only had some great, green breathing-spot—some park, where we could turn them loose to enjoy the beautiful sunshine and the free air! It is true the south parks are accessible, but the ten cents means much to them—perhaps bread for that day."

They have their clubs, organized, with officers, and are well regulated. There is the Agassiz club, composed of the young men. Dr. Hemingway, of Scotland, did much for them when he was here, and the boys remember with fondness his splendid heart and leadership. There is the Onward club of young men, led by Miss Blinn; the Enterprise club, led by Mr. Giles. The boys gather together in the clubs, and evenings are spent in singing and reading. And among the many different nationalities represented in their gatherings, there must necessarily spring up race or national feeling. Now the Poles seem to predominate, but even on account of their numbers no prejudice is afforded them against ridicule. To be called "Polack" is to be called, whipped dog, and the Polish boys, who little understand what patriotism and country is, hang their heads in shame. Lately much has been done for the Poles of the neighborhood in regard to national feeling. Dr. and Mrs. Kodis, of Zurich university have become interested in their welfare. At University hall not long since a meeting was held in their own language in which Dr. Kodis aimed to stir up fraternal and patriotic feeling among them. Miss McDowell spoke to the assembly in English, and from the old applause and frequent cries of "Bravo!" it is evident that she made herself understood. "There grew out of this meeting a club among the men called the Polish Extension Center. Efforts are now being made to secure the establishment of a branch of the Chicago Public Library at the settlement for the benefit of the neighborhood. A long petition of about 300 names has been sent to the city hall for the removal of the dump at Lincoln street, which has become particularly obnoxious.

STUDY CLASSES.

Besides the semisocial organizations, there are many classes for study. Those for the men are the political economy class, the history class, an arithmetic class and the English class for Bohemians. There are classes for the boys and girls, such as the boys' history class, the "Columbian Guards," led by Miss Munson; the "Young Citizens," led by Miss Williams; two reading clubs for girls, called Children's Hours; the Civic Club, for young women; the Banian Club, composed of young women, for literary culture. During the winter, the "March of Venice" was read by the Agassiz Club, has been organized into a company of cadets, drilled by Robert Greer. Then, to close the list, there is the neighborhood guild, composed of men and women, drawn together by a bond of fraternal love and good feeling. This shows what an excellent influence the settlement has had on the neighborhood life. Hundreds of men, women and children are brought together to enjoy the benefit of these clubs; their evenings are spent in a bright, intellectual atmosphere; their good instincts are matured; their ambitions encouraged and their hearts satisfied.

On the opposite side of the street from the settlement proper is university hall, the dispensary and the gymnasium. In university hall the social and large class gatherings are held, and it is an excellent club-room. Several frescoes and art forms from the Children's Building at the World's Exposition are there, as well as photographic copies from many masters in the art world. During Easter week a loan exhibit of 600 pictures was gathered together and displayed on these walls.

VALUABLE ADJUNCTS.

At the dispensary there is the morning and afternoon clinic. Dr. Gentile has charge of the allopathic treatment. In the afternoon Dr. Shaw dispenses in the name of the homeopathic school. Considerable visiting also is done in the neighborhood among destitute families. On an average of one hundred visits a month are made by Miss Blinn. On the other hand all sorts of applications are made to the residents for advice and assistance. They come to the settlement for clothing, for work, for doctors, for advice in all manner of family troubles. And Miss McDowell, with her stout heart, seems to be high priestess in this little temple of love and good wishes.

The gymnasium reveals the culmination of ingenuity. It is a converted barn, and it is clean. Everything, that matter, in the settlement is cleanly and pure. The upper story of the barn is used as a reading-room. This is provided with current literature by the Young Fortnightly Club, and in the winter evenings when the fire blazes and all is brightness within, many weary little men and women come in to get warm and enjoy a happy hour. Below is the gymnasium proper, where all sorts of appliances have been arranged for the enjoyment of the boys. They

have their dumb-bells and swinging-rings and "horses," improvised chest-lady physician gave them little talks on hygiene and their refreshments were served them. Miss McDowell says that they really never pretend to know their people until they have broken bread with them. Consequently something to eat is always a special feature at these gatherings. Besides the clothing made at these "afternoons" considerable is sent from all parts of the city and unconsciously distributed among the people—but always in exchange for a small sum, to avoid pauperizing.

The running expenses of the settlement are met by the students and professors of the university. Each student is expected to offer a yearly donation—a stipulated sum—for the support of the place.

To meet the demands of the neighborhood a new building has been proposed. Plans have been drawn up for a brick building, including club-rooms, living-rooms, gymnasium and kindergarten complete. It is to be built by a private individual who will lease it to the settlement. The building is to front fifty feet on Gross avenue and is to be three stories high. It was to have been finished in December, and the lease was signed for occupancy at that time, but from some unaccountable delay, excavations have not yet been made.

The college settlement of the University of Chicago was founded January 1, 1894. Its growth and success in its short life is due in a large part to the tireless and long-hearted energy of its residence workers, and to the workers sent out by the university itself. The small but successful beginning, and the wonderful prospect for the future, will make the settlement of Gross avenue, Chicago, a rival in Christian love and work with the college settlement in Rivington street, New York, or St. Mary's street, Philadelphia.

Humanitarian work, such as this, tending to the physical, mental, moral and spiritual elevation of man, cannot but bring cheer to all hearts sincerely interested in the welfare of humanity.

It is a work on which angels may well look with approval, and join their unselfish efforts in co-operation with mortals, to do good to man. The good of all names, all classes, all nations, all worlds, can unite in good-will toward so divinely helpful a work, in which all may participate and so become real saviors of humanity.

What are Spiritualists doing?
J. C. UNDERHILL.

ETHICAL CULTURE.

Its Noble Spiritualizing Influence.

ETHICAL CULTURE IS THE HANDMAID OF SPIRITUALISM—IT IS THE GRAND AGENT TO ELEVATE SPIRITUALISM TO A HIGHER PLANE.

Feeling that there is a place for an Ethical Culture Society in Milwaukee, and that it could accomplish a work of great value to the community, we earnestly desire to gain your co-operation and support in building up such a society. The Ethical Culture Society in New York, Philadelphia, Chicago and St. Louis have become permanent institutions in those cities, occupying a sphere of influence and action particularly their own, and exercising a moral and educational influence in their respective communities whose value for good is inestimable.

The Ethical Culture Society stands for the elevation and cultivation of the moral life, and does not antagonize or conflict with the teachings of any religious organization.

Men of every shade of opinion consistently support it.

However else we may differ, we all agree as to the supremacy of the moral end in the action of our daily life.

We all must admit the necessity of doing our duty. The knowledge of how to do this most intelligently grows out of civilization broadens, as the mind unfolds to the light of a broader and nobler conception of life and duty.

Ethics, therefore, is a progressive study of unfolding individual and social conditions.

The Ethical Culture Society aims to carry on this study through the co-operation of its members from every possible point of view.

It does not bind its lecturer or members to any statement of belief, but seeks through the intelligent study and investigations of the relations between society and the individual to awaken higher purposes and loftier aims. It seeks to bring the knowledge of how to do this most intelligently grows out of civilization broadens, as the mind unfolds to the light of a broader and nobler conception of life and duty.

The society's first method of doing this work is through its Sunday service, which consists of a lecture between two pieces of music, prefaced in some instances by a short reading from ethical literature.

The lectures deal with those ethical problems which are pressing us for solution, and seek to aid us to develop an enlarged moral judgment in dealing with them.

Its second method is through an ethical Sunday-school for the progressive instruction of the young in ethics, domestic economy schools for girls, and workmen's self-culture clubs.

Its third method is through its auxiliary sections for the study of moral principles in their relations to human society, and the attainment of moral culture through comparison of thought and experience. Here are studied and discussed the special moral problems which arise in the different vocations in life.

Here the members find an opportunity to reply and object to the views of the lecturer, if he may differ.

There are sections for the study of Economics, Child Nature, the Ethics of the Greeks, and so on.

The Society's last method lies in its reform and charity work, in giving practical intelligent assistance to the needy and suffering, and the morally ignorant and undeveloped. In this, it aims at prevention rather than at cure of evil; it seeks to regenerate the whole man, and not to cure him of some particular vice, but aims at a harmonious culture of every attribute of the moral nature.

The Society thus occupies a field of work and study peculiarly its own, and of the utmost importance as a corrective of those dangerous tendencies, which are beginning to show themselves to a certain extent, and whose tendency is, if not counteracted by an intelligent and helpful system of study like this, to become at no distant day a menace to the integrity of our civilization.

The above is the platform of the Ethical Society at Milwaukee, Wis. It is most excellent.

He is armed without that is innocent within; be this thy screen and this thy wall of brass.—Horace.

FOR WELL PEOPLE.

Medicines are for the sick. Some can be used with good effects by persons apparently well. Occasional resort to Ripans Tabules prevents attacks that result from disorders of the stomach and liver. To preserve is better and cheaper than to repair.

Ripans Tabules; Sold by druggists, or by mail if the price (50 cents a box) is sent to the Ripans Chemical Company, No. 10 Spruce St., New York.

Woman, Church and State.

A Historical Account of the Status of Woman Through the Christian Ages, with Reminiscences of the Matriarchate.

BY MATILDA JOSLYN GAGE.

THE AMOUNT OF VALUABLE INFORMATION succinctly and clearly stated in this volume of 84 pages is amazing. The title, at first glance, fails to convey an idea of the fullness and completeness with which the subjects are treated. The Matriarchate, or Mother-right, is the theme of the first chapter, in which much lore, quaint, queer and curious, is brought to view in elucidation of the subject. This is followed by chapters on Celibacy, Canon Law, Marquette, Witchcraft, Wives, Polygamy, Woman and Work, The Church of To-day, Past, Present, Future, and there is not a chapter in the book that is not handled in a masterly manner, and that for quantity and quality of material is not surpassed by any other volume. It is packed with knowledge well-arranged, and intensely interesting from beginning to end. No reader who is at all conversant with the history of the world can afford to neglect this valuable addition to the library of any free and truth-loving mind.

Price, \$2.00. For sale at this office.

MAN

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PAST, PRESENT, AND FUTURE.

A POPULAR ACCOUNT OF Results of recent scientific research regarding the origin, position and prospects of mankind.

From the German of DR. LUDWIG BUCHNER.

Author of "Force and Matter," "Essays on Nature and Science," "Physiological Psychology," "Six Lectures on Darwin," etc.

"The great mystery of existence consists in perpetual unintermitted change. Everything is mortal and destructible—the smallest worm as well as the most enormous of the celestial bodies—the sand grain or the world drop as well as the highest being in creation, man and his thoughts. Only the forms in which beings manifest (themselves) are changing; but being itself remains eternally the same and imperishable. When we die we do not lose ourselves, but only our 'personality.' We live on in nature, in our thoughts, in the deeds of our lives. In our short life, in the entire material and physical contribution which, during our short personal existence, we have furnished to the sustenance of mankind and of nature in general."—Buchner.

One vol., post 8vo., about 350 pages, vellum cloth, \$1.

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—OR—

WAS

ABRAHAM LINCOLN

A SPIRITUALIST?

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Curious Revelations from the Life of a Trance Medium.

—BY—

MRS. NETTIE COLBURN MAYNARD

Together with Portraits, Letters and Poems. Illustrated with Engravings and Frontispiece of Lincoln, from Carpenter's Portrait from Life.

—BY—

QUESTIONS AND ANSWERS.

This Department is under the management of the distinguished author, speaker and medium

Hudson Tuttle.

Address him at Berlin Heights, Ohio.

R. C. Q. Why do you speak disparagingly of gospel ministers and their work? I think you hurt the cause and your own influence thereby.

A. In these answers, as in all my writings, I never give the least care to my "personal influence"; only to the correctness of the statements made, for I am not devoted to my own gain, but to the truth, and loyalty to the intelligence who promulgate it. It is a mistake that as persons the clergy are "disparaged." It is their work, their assumption; the astounding and inadmissible claims they make that are condemned. With the means placed in their hands of becoming, as teachers, of great service in instructing and elevating the people, they deliberately prefer the obsolete, the dead past to the living present, and prostitute the means given them to mystifying and leading astray. Pity them! Yes, and sympathize with them, but we cannot overlook their mistakes, their arrogance and pretense.

What change, 1,800 years have brought? Christ made disciples go to all the nations and preach the gospel. He did not organize a lecture bureau, or a missionary society. He did not advise them to send shrewd business agents ahead, with flaming handbills to announce their coming at Rome or Athens, and bargain for the best terms per sermon. He simply said: "Go and speak the truth, nor ask, nor expect more than food and raiment. You may not get even that—your first and last effort must be to teach the truth as I have shown it to you."

Apply this command to the present race of machine made ministers, issuing from sixteen theological schools, who are paid by the hour, and who are to all the nations and preach the gospel. He did not organize a lecture bureau, or a missionary society. He did not advise them to send shrewd business agents ahead, with flaming handbills to announce their coming at Rome or Athens, and bargain for the best terms per sermon. He simply said: "Go and speak the truth, nor ask, nor expect more than food and raiment. You may not get even that—your first and last effort must be to teach the truth as I have shown it to you."

When they take lecture dates, the papers announce in conspicuous headlines the receipts; and salary is inseparable from the call, the latter being intense in direct ratio to the former.

True, the times have changed, and it is emphatic that the laborer is worthy of his hire; but this does not carry with it the necessity of sullying the sacred office of teacher with avarice. If the world is doomed to perdition, and the clergy the only God-commissioned teachers to warn mankind, money should be last, not first in their minds. What is money, all the money and wealth of the world, compared to the redemption of a single soul from everlasting torment?

That they are not above worldliness; that they are recreant, prove that they do not believe in their commission, nor in their system of salvation. They have learned it by rote, and repeat it as learned because it brings them support. They are so weak and helpless, the world of ideas is so far ahead of them, these gospel ministers who are such anachronisms, one is persuaded, out of pity, to leave them their bugaboo hell and devil; it is so pitiable to take away their only visible means of support.

After all, perhaps the clergy ought not to be expected to assume more self-abnegation than they do. They constantly feel that they are a burden, and as out of place and useless as a fifth wheel of a coach. We may censure, but should mix our censure with pity.

The preachers in the primitive days moved the world by their unselfish zeal. They had no cant about "urgent calls," meaning increase of salary. They thought only of the salvation of impious souls from the stain of sin, the reclamation of the erring, and back of their words were consistent lives, illustrating the emphasizing. The world needs desperately needs—such teachers. It always needs them, and will loyally listen to their words.

Rev. J. G. Tucker: It is not often that there comes an avalanche of questions, yet such has the reverend gentleman hurled against us. It is truly a spiritual catechism in and of itself. He desires to know what Spiritualists believe, and to show that his mind is awakening, for, to questions is the beginning of wisdom. The multitude of his questions enforces briefest answers, and reference, must be made to the "Religion of Man and Ethics of Science," for more extended treatment.

Q. What does Spiritualism teach regarding the origin of man?

A. He is the product of evolution, and not a direct creation by an Almighty Being.

Q. What is the end of man?

A. Not to be penned up in a seven-by-nine heaven, singing songs of praise, on impossible harps, or to dwell forever in hell, but to become a spirit and continue the line of evolution in a spiritual direction, in an endless progress to more and more perfect individuality and comprehension.

Q. What is sin?

A. As taught by theology, a chimera of ignorant fancy; really the transgression of the laws of our being, through ignorance of the consequences.

Q. What about forgiveness of sin, or how is the soul freed from it?

A. There is—there can be—no forgiveness for sin. If we place our finger in the flame, no contrition will bring back the decomposed membranes and the pain. We must wait until the processes of healing restores them. If we do a wrong, regret will not atone for it or make the broken obligation good. The soul is not freed from sin by being forgiven, or having some one else offer atonement. Its only savior is knowledge, and when ignorance is overcome, and the laws of being and the world clearly understood, the soul is on the road to become free from sin.

Evil is the imperfection of a lower state or condition conflicting with the higher, and as such will be outgrown.

Q. What about heaven and hell?

A. They may be taken metaphorically as mental conditions. As taught by the various religious sects, they are only the fancies of ignorant savages handed down to this age.

Q. What about Devils?

A. With the coming of knowledge

they have vanished out of the world like cloud-whirls in the morning sky.

Q. What about Jesus Christ?

A. Admitting that he existed, he must have been a good and true man, who sacrificed himself for the good of others. He must have also been endowed with strong psychic powers. He was not unlike scores of other Messiahs and prophets who arose before and after him. The extension of his doctrine did not depend on him, but on the Apostle Paul, and the zeal of Constantine. As a divine person, he was divine as all good men are divine, no more nor less, and he has no power to save us, except as by following his example we reach broader grounds and thereby save ourselves.

Q. What about future rewards and punishments?

A. There is no final Judgment Day, or awards; a setting apart of saints and sinners, but after death life goes on continuous and to each is given full measure of capacity to receive. There is no such thing as punishment for punishment's sake, no hot judgment of a wrathful God. If we come in conflict with laws of our well-being we are forced by pain into the right way. The supreme happiness (heaven) comes from keeping in perfect harmony with the laws of physical and spiritual growth on which we are dependent.

I am a penitent sinner—how may I get free from my sins?

A. You will be free yourself from sin if your penitence is the result of fear of punishment. You must do right because it is the thing to do, and when you gather knowledge and learn what is best, you will have escaped the greatest peril.

Q. What about the Holy Ghost?

A. As the third person of the Godhead, theologians have quarreled over "what about it," from the time of the apostles to the present, and are yet in suspense. Except to complete the trinity, the Holy Ghost has less use in being than a third wheel on a bicycle. There is nothing for this poor old ghost to do, and there is only a shadow of a delusion of this ghost to do anything were it left to do.

Q. What about the scriptures?

A. The Old Testament contains the literature of the Hebrews, of early date, and is mainly the history of a people so insignificant as scarcely to be mentioned in the histories written by authors of more refined and cultured nations around them. They were written, no one knows by whom or at what age.

The New Testament was written by authors unknown; no book being written earlier than the second century after Christ. The fragmentary books of which it was composed were selected by councils, and continuous additions and eliminations brought to support the creeds formulated by the priests.

The Bible was written in the same manner that the so-called sacred books of the other races were written, and that all writings are executed. There is nothing divine or holy about it, beyond the truth it contains, which holds of all books.

As the questions are direct, we have given direct answers. We do not believe that anything is gained by attempting to show that Spiritualism has been received names, as not different from what has always been accepted.

James Reid, San Francisco: A Mormon Mission has recently been opened here, and in listening to them, I gathered that they teach a peculiar doctrine regarding a spiritual state in which man existed before he came to this earth: that the fall was from immortality to mortality; that God had two sons, who each volunteered to go down to earth and redeem man, if he should, after being sent here, require a redeemer. The elder son would redeem man on condition that man accept him; the other would redeem man unconditionally; but the former was accepted. Can you give me light on these doctrines; also any regarding the Book of Mormon?

A. The rise and the extension of Mormonism, in the brilliant light of the present century, is a clear and forcible example of that of all other religions. If sheer fraud and deception can achieve so much in this intelligent age, how much more easily could impostors gain followers in the past ages of ignorance. That the claim made by Joe Smith, that he had by angel direction found the golden plates on which the Book of Mormon was engraved, should be received as true, is one of the surprising things of this century. It has been proven beyond controversy that the book was written by Solomon Spaulding in 1812, and the manuscript fell into the hands of Rigdon, who in 1829, became associated with Smith. This book formed the basis and evidence of Smith's prophetic office, and he made his claim good by subsidiary and explanatory revelations. The book is as a literary work beneath criticism, and betrays its origin on every page. With such source, the doctrines based thereon, of course, are valueless as idle conjectures. It has been said that Smith was a medium. He sat in a cabinet, that is, behind a curtain, and in a trance gave the words of the book, translating the strange characters on the gold tablets into common speech. He undoubtedly added to his revelations, psychic sensitiveness of marked degree.

The movement of Mormonism did not assume a permanent force until Brigham Young became the prophet, and assumed unscrupulously all the power of that office, as a theocratic ruler. There can be no pretense that this grossly sensual man was in communion, as he claimed, with God, or the Spirit-world.

The ranks of Mormonism, at present, are recruited from the ignorant masses, and the movement is in direct conflict with the tide of the present.

"The Gospel of Buddha, According to Old Records," Told by Paul Carus. This book is heartily commended to students of the science of religions, and to all who would gain a fair conception of Buddhism in its spirit and living principles. Spiritualist or Christian can scarcely read it without spiritual profit. Price \$1. For sale at this office.

"The Religion of the Future." By S. Weil. This is a work of far more than ordinary power and value, by a bold, untrammelled thinker. Spiritualists who love deep, clear thought, reverent for truth alone, will be pleased with it, and tell it with a personal. For sale at this office. Price, cloth, \$1.25; paper, 50 cents.

"The Occult Forces of Sex." By Lois Washburn. Three pamphlets, they are only the fancies of ignorant savages handed down to this age.

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I am a penitent sinner—how may I get free from my sins?

THE POET.

He sang as sings the lark—
Rising with each refrain—
And weary dwellers in the dark
Strained toward eternal light, to hark,
And knew an hour's surcease from pain.

He conjured stars for cloudy nights,
For lowliest days made loftiest lights,
And when the wise men oftentimes saw
A deep and dim abyss below,
He sang of an eternal law
Pointing beyond the hills of snow.

Sometimes he thought the bird
That passed on full-fledged wing
His fitting vision overheard;
Sometimes the grass his breathing stirred

Seemed swaying 'neath the sentient thing
Called thought that soothed his weary brain
Or quivered fever-heat and pain;
Sometimes he dreamed his darkened hours
Gathered in clouds and dropped soft rain.

Waiting to newer life the flowers
That helped to solace hours of pain.
Sometimes he thought the sea
The expression held of his unrest;
Again its ceaseless, minor key
The deep song seemed he scarce could free

Though sound seemed ceaseless in his breast—
The song for which, when lights burned out,
Men waited long in fear and doubt.
Sometimes soft voices called to him
From stars that glorified the night,
And oft a vision stirred his soul
Of faces framed in waves of light.

Sometimes he watched the world
With eyes that probed its inmost parts—
The phantasies around it curled,
The human tempests o'er it whirled,
The hidden histories of hearts,
Despite the discords—as a whole
All wrought for music in his soul!

Man's hope he read, and man's despair—
Each seemed to him beneficent:
"Love steals the string," he said,
"From care,
And Death is rest by angels sent."

To him at last came death—
Came with such noiseless-footed ease
It seemed as if the dying breath—
Which sometimes sadly lingered—
Melted into the evening breeze.

And as the rose of song his lips had pressed
Erewhile
Blossomed out upon his face in a radiant smile,
Across the slowly darkening fields
A child's soft laughter rang,
And in a thicket far away
A lonely wood-thrush sang.

C. E. CARL.

COME BACK, NOBLE SPIRIT.

Where now are the friends that so long,
long ago
Were stalwart in truth, and stood by
my side
When life gave me zest, in its ebb and
its flow,
Rolling forward and backward like
old ocean's tide,
When the beacon of truth illumed by its
light

The conscience of men, to dare and
to do,
To think and to speak for the cause that
was right,
Faithful and fearless, just, honest and
true.

'Twas freedom's rich birthright be-
queathed to us all,
That touched like a charm the patri-
ot's heart,
And a glorious faith, that Liberty's call
Was heaven's command to act well our
part.

'Twas the time when the Christ tri-
umphantly led,
Inspiring of hearts till Love's holy
breath
Nerved the life of the hosts, whose valor
and tread
Crushed traitors in arms, doomed slav-
ery to death.

Tell me, now, where in realms of infinite
space,
Dwell the bright souls of those brave
ones and true?
Let me beckon them back, to teach us
in grace
Those lessons of life they thoroughly
knew.

Come back! noble spirit, in mercy now
come,
May wisdom enlighten, inspire and re-
fine;
Guide us to the source whence all knowl-
edge must come,
Till man is in truth more human, di-
vine.

M. J. PALMER.

WHEN MY SHIP COMES IN.

I have daily watched for his coming
Till my aching eyes grew dim
My hoping heart was weary
For my ship that is coming in.

I have looked in the gleaming sunlight
For its sails so pure and bright,
And when the mists have thickened
Into darkness of the night.

With the sea-gulls flying about her,
The snow-white foam dashing high,
She restlessly plods onward—
She will reach here by and by.

I have never lost faith in her coming,
Through many a weary year;
She will reach her port in safety
Some morning bright and clear—

With her colors gaily streaming,
Sun-kissed and other times
Stately and proud of her bearing,
This ship that is surely mine.

So we live on, ever hoping
Somewhere on the storm-tossed sea
Our ships are surely sailing,
That belong to you and me.

And in the days of darkness,
When our pathway seems so dim,
Let us forward look to the sunlight
And watch our ship come in.

VIRGINIA CURTISS SMITH.
Cleveland, O.

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A SENSIBLE JUDGE.

He Has a Correct View of In-
sanity,

AND SAVES MORRIS RUBEN FROM BE-
ING CONFINED TO AN ASYLUM FOR
THE INSANE.

What constitutes insanity? This question was up before Judge White yesterday in the habeas corpus proceeding for the release of Morris Ruben from Dixmont. The allegation was that he had been illegally restrained of his liberty. It appears from what transpired that Ruben had recently been converted from Judaism to Christianity, and that his brother and some other friends pronounced him insane. He had been arrested some three weeks ago and while in the station-house was visited by Dr. T. J. Moyer and Dr. C. C. Wiley, who each examined him separately for about an hour and were convinced of his insanity. On their certificates he was committed to Dixmont.

The habeas corpus proceeding raised the point as to whether Ruben was insane and had been legally committed. The physicians testified that they had not had any previous knowledge of the man, but from the answers they had received in the hour spent with him they had no hesitation in pronouncing him insane. Among the declarations made by Morris were that he had seen visions of beautiful landscapes and heard voices telling him to follow Christ. These witnesses both insisted that the man was insane. Dr. Hutchinson, superintendent of the hospital, testified that he had doubts as to Ruben's insanity, and advised his brother to have him taken away.

Judge White was very emphatic in his condemnation of the whole proceeding. The man had been arrested without proper authority, put into a station-house, pronounced insane after a few minutes' examination by physicians who had never seen him before, and committed to Dixmont. The judge had no hesitation in saying that Ruben was not insane, notwithstanding the visions he had seen and the voices he had heard. He strongly condemned the practice of calling as experts physicians who had no previous knowledge of the subject and pronouncing him insane on an hour's conversation. The arrest and commitment were characterized as an outrage for which all concerned should be held responsible. The man was discharged.

Dr. Wiley wished to offer more testimony, contending that the man was insane. The judge declined to hear it, saying to the doctor: "He is sane as you are." The court had the last say, and the man was given his liberty.

The question still remains: What constitutes insanity? Dr. Wiley says the man Ruben clearly has delusions, and the only evidence of insanity in law or medicine is delusion. Judge White says it is no sign of insanity because a person sees visions or hears spirit voices, and that the conduct and conversation of Ruben are proof of his sanity. So the case hangs between law and medicine.

The above editorial in the Pittsburg Commercial Gazette of September 21, 1895, furnishes much food for reflection. There is material for some hard thinking by lovers of human liberty in general, and Spiritualists in particular. What do you think of it, Spiritualists? If you see visions or hear spirit voices, you are liable at any moment to be ruthlessly torn from home and family, dragged to the nearest police station and locked in a cell like a thief or a raving maniac. After awhile you will be interviewed by some of those wise men who assume to monopolize the art of healing, the so-called seances which involve the aid of legislatures in creating for them a monopoly in the delightful and profitable business of experimenting and tinkering with diseases and ailments that they know little or nothing about. These "experts" will visit you in your cell, and after a few moments' conversation will pronounce you insane because you see things that they cannot see, and hear voices that they cannot hear.

Of course, there are exceptions to this, but the average M. D. regards all such visions as delusions, and as the only evidence of insanity in law or medicine is delusion you will be pronounced insane and hustled off to an asylum and left to the tender mercies of keepers who are not noted for their gentleness. How fortunate for Mr. Ruben that he was brought before a judge who dared to dispute expert testimony, whose mind is broad enough to comprehend "human liberty," and who had the courage to condemn from the bench this outrage, this crime against humanity, committed in the name of law and medicine, even though the perpetrators were prominent and influential physicians. All honor to Judge White, of the Allegheny County Court.

But how many judges regard all visions as delusions and Spiritualists as cranks? Had such a judge been on the bench in this particular case, Morris Ruben would now be a prisoner in the Dixmont insane asylum, deprived of that liberty which is his birthright by virtue of the Declaration of Independence, the Constitution of the United States, and every principle of justice and equity, of freedom of thought and liberty of conscience that have become so dear to the true American heart, but which would seem to be fast fading into platitude.

Spiritualists, and all lovers of liberty, are you going to remain passive while such a condition is possible? What is the remedy? Concentration, organization. "In union there is strength."

Allegheny, Pa. M. R. CHILLY.

BOOK REVIEWS.

GOVERNMENTS AND POLITICIANS, AND MAN'S WRONGS AND WOMAN'S RIGHTS. By Charles Marcotte. Revised edition. The author enters into a very elaborate review of government, its philosophy and history in all ages. The growth of governments and the evolution of the republican idea and spirit are treated very ably from the standpoint of one who believes that republics are not a success and that universal suffrage is not the true way to human improvement politically. The author seems to favor the Catholic church, above Protestantism, and a limited monarchy rather than a republican form of government; hence he will find very few Spiritualists in accord with his views. "Woman's rights" he regards with strong disfavor—and herein, again, Spiritualists generally will assuredly differ from him.

ASCENDED HIGHER.

The Sublime Event Occurred at
Cleveland, Ohio.

A GENUINE SPIRITUALISTIC DEATH
AND FUNERAL.

On the morning of the 16th ult., from the residence of her daughter, Mrs. Alice E. Leeds, Cleveland, Ohio, our mother, Mary E. Browne, passed beyond the gates to "Morning Land." For nearly seventy-six years, this dear pilgrim had traveled the earthly valleys, and though we are sorrowful when we realize that we shall never look upon her mortal face again, we rejoice in the knowledge that her poor, worn-out body has found rest, and that after so many years of faithful service her emancipated spirit has entered into a realization of its joyful anticipations of Spirit-life. She was a staunch Spiritualist, and from the time that I entered the field as an active worker, until her health failed her, some years since, she was my counselor and helper.

As many of the readers of THE PROGRESSIVE THINKER will remember, I was summoned a number of times to her bedside last fall and winter, and it seemed impossible for her ever to rally again. On some occasions, while with her, she experienced some of the most beautiful things that were ever given a mortal to know. At times her face would become faintly illuminated, and she would exclaim joyfully: "O, they have come. Can't you see them? Don't you hear the music and see the flowers?" She would often say: "They are going now, but are coming again," and would frequently name the hour when they said they would return. These experiences occurred last winter. During the present summer she had been very feeble, and was unconscious for a number of days before her spirit was released.

The funeral was held at the residence of my sister, where our mother had made her home for several years. In the arrangement of the same, every old custom that we could ignore was put aside. We wanted to convince the friends that we did not feel a "monster grim" had torn from us a loved and loving mother. There were no symbols of mourning at the door or in the house. In place of the accustomed crape on the door, sister ordered a beautiful ivory wreath, tied with lavender ribbon. The services were conducted by Thomas Leeds, who has for many years been a personal friend of the family. His address was beautiful and impressive. He is peculiarly adapted to that work. No one can listen to him on such an occasion without being convinced that there is one at least who believes "there is no death." Dr. H. T. Stanley, a personal friend of members of the family in Fort Worth, Texas, supplemented Mr. Leeds' remarks, with a few fitting words. The dear remains were borne from the house by my brother-in-law, Mr. Leeds, our son, and brother-in-law of Mr. Leeds, of course, those innovations on custom caused some remarks, but as far as I learned, the impression was most favorable.

Where can Spiritualism preach so loudly as on funeral occasions? Why shroud ourselves in habits of mourning if we truly believe death does not end all? Why hang the ugly black crape on our doors if we have ever been blessed with an angel visitant? We could not do it. We shall miss the physical presence of our mother; there will be times when the eyes will fill and our longings come for the touch of her dear lips, but we know we did not leave her in Woodland Cemetery when we turned away from that beautiful "City of the Dead." She will be with us as we take up the lines of life again; she will pervade our spirits; she will come with her longed-for companion, our father. Together they will await our coming; and, after the fitful fever of this life is over, they will welcome us home. Blessed, indeed, are those who have the knowledge of Spiritualism.

MATTIE E. HULL.

WAYSIDE JEWELS AND JINGLES.

There are joys that do arise
In soul-land's eastern skies
As bright as mornings in June,
When bird-notes are all in tune,
And we follow them over into the West,
And say "good night" as they sink to rest,
Morning, noon and night,
Then they are lost to sight.

Vice begrim the soul
Like filth upon our shoes;
We keep it, or discard it, as we choose;
Vice begrim the soul.
The decision is within our control:
Will it be for the right or wrong
As in life we march along?
Vice begrim the soul.

As the summer's sun sinks in the West,
What a golden harvest of mellow sun-
rays
Come to soothe us into rest,
From the far-off land of the blest,
'Tis then we say, "God knoweth best."

Who is it that holds
The distal end of the thought-ribbon
As it doth unroll
Through Time's register—the brain,
Enabling us to select the grain
That feeds the soul?

Speculate as we will from day to day,
There is a Divine Intelligence sur-
rounding all life's way.

What beautiful island hopes
There are within the realms of the soul;
While all around the dark waters roll
In the arched dome above
Hangs a lettered light,
"God Is Love."

Push on, brave soul, doubting never-
more
That light will yet reveal the "other
shore."

Sometimes woolen thoughts, sometimes
cotton,
Will go buzzing through the mind;
Sometimes linen and silk ones we
find.
Sometimes sound threads,
And sometimes rotten;
But we must weave "good" and spin
Until we twist and weave the sound
ones in.

GEO. SPAULDING GREEN, M. D.
Enosburgh Falls, Vt.

Physio, for the most part, is nothing
else but the substitute of exercise or
temperance.—Addison.

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CONTENTS.

LANDMARK OF SPIRITUALISM.

The First Spiritual Church in the World.

Annual Meeting of the Harmonical Society of Sturgis, Mich.

INTERESTING HISTORY - IT SHOULD NEVER BE FORGOTTEN - BAPTIST PROMISES NOT FULFILLED - REMINISCENCES OF THIRTY-SEVEN YEARS - HOW THE CHURCH WAS BUILT.

In obedience to the requirements of law the Harmonical Society held its annual meeting for the election of officers on Sunday, September 8, 1895, at the Free Church, Sturgis, Mich. The attendance was not as large as usual, but many of the prominent members were present and the meeting transacted its business in a practical, business-like manner. The officers elected to serve for the ensuing year are as follows: C. Cressler, president; E. B. Cook, secretary; B. C. Buck, treasurer. The executive committee are John Kelly, Mrs. Barrows, Mrs. James Johnson, Mrs. Abram Smith and Mrs. Francis. Soliciting committee—Mrs. Rawson, Mrs. J. G. Walt and Mrs. Anderson. The treasurer's report of receipts and expenditures of the past year was a precise and lucid statement and showed a balance in the treasury in favor of the society of \$35.

When the regular business of the meeting was concluded, the speaker called on Thomas Harding for remarks, who responded in a short, minute speech. He then referred to the difficulties which the outgoing officers had to contend against in consequence of the demise, within a few years, of many of the old, zealous and wealthy members. That as the Free Church of Sturgis was the first building ever erected by Spiritualists, it is an interesting "landmark" in the progress of the world. He said that it was only by persistent and hard work that the June meetings of the past few years were sustained, and that as those "three days" meetings had been held regularly for the past thirty-seven years, without a "missing link," he thought the society would be justified in inviting co-operation, sympathy and material aid from abroad, as do the Spiritualists independent thinkers would consider it a privilege to be permitted to contribute to their support. "You have ex-Senator Walt no longer to back you up with his wise counsel and generous gifts. Hon. Harrison Kelly has passed away, also, and many of the other charter members have laid down the burden of the flesh. Things have changed within the past ten years! You need to call in the 'sinews of war' from abroad.

"Let me ask the older members of this society to permit their thoughts to wander back over the past forty-five years, and call to mind the circumstances which called this house into existence, for there are some points in its history which should never be forgotten. You remember that from about the year 1850, to say, the Spiritualists and liberalists generally could not obtain the use of a house in which to hold their meetings; every door was closed against them. About the year 1850 the Close-communication Baptists, desiring to build a church, invited the Spiritualists to assist them.

"Yes," they replied, "we will furnish half the money if you will give us the use of the house half the time." To this the Baptists gladly consented, and on these terms the First Baptist Church of Sturgis was built and furnished; but it happened, rather curiously, and, indeed, rather comically, that something always turned up to keep the Spiritualists outside while the Baptists "held the fort." The church was always pre-engaged for that particular day, or the location was out of town, and the location was in a pocket, or, perhaps, there was a fog in the flue and the chimney smoked, or it was repairing—at any rate the house was not come-at-able by the Spiritualists.

"This naturally aroused the indignation of those who had subscribed and the Spiritualists and free-thinkers finally resolved that the Baptists should 'either buy or sell.' 'We will pay you your half of the money,' they said, 'and we will take the house, or you shall pay us our half and keep it yourselves.' The Baptists thought that fair, and said they would bring it forward at the next business meeting of their church. But, curiously enough, they forgot it at that meeting; and, at the next, the accumulation of business was such that that had to be put off, and at the next it was so-and-so doing something and couldn't attend, and they couldn't do anything without him. And so matters went on until the heterodox element became exasperated and resolved that they would build a church for themselves; that it should be a substantial structure of stone and brick and the largest in the town; that its platform should be free forever, and that it should be named 'The Free Church of Sturgis.'

"Amongst those who had contributed largely to the building fund of the Baptist Church was Hon. Harrison Kelly; he was one of those men who 'can't stand any nonsense,' and he threatened to 'clap the dogs of law, so, as Mr. Walt told me, he had him back \$100, and as far as I know, that was the only money the Baptists returned.

"But this house, the first spiritual church of the world, went up amid great enthusiasm. All fair-minded people lent a hand, and you older people can call to mind one great day when a large number of loaded wagons met at a central point in the country and formed a line three-quarters of a mile long. They were loaded with brick and stone, black walnut and pine, workmen and building tools. Oh! the excitement was great that day! And as that long train of wagons approached the town the people went out to meet it in carriages, on horseback and afoot; and, as they met, cheer after cheer went up and men's hats and ladies' handkerchiefs were waved for 'religious liberty,' and ever and anon they cried, 'Hurrah for the Free Church of Sturgis!' and the shout gathered volume as it rolled along the line. And as the train of wagons approached the site of the intended building, merchants left their stores, workmen their shops, and young men and old men pulled off their coats to help unload. This free church was built. It was dedicated to liberty and at its dedication a resolution was passed that at its anniversary that dedication should be celebrated in the month of June, year after year until 'time should be no more.'

"Alas! Many a tongue which shouted that day is silent now, and arms that

waved defiance are still; but the grass is green above them and they are not forgotten.

"But our Baptist friends, next door, were not pleased to find a Spiritual church so close to them, and Dr. Willis and Dr. Peebles and many other lecturers can remember how that old Baptist bell found occasion to ring loudly and long while they were speaking, until their voices were nearly drowned in the clamor."

"The speaker concluded by offering a series of resolutions, setting forth the circumstances under which the church was built and the society organized; inviting the co-operation of the liberal public generally. (Several months before Mr. Walt died he received a letter from Lyman Howe, urging him to get Mr. Harding to write a history of the Harmonical Society and publish it in book or pamphlet form. The matter was arranged between them and T. H. intended to insert a "form of legal bequest" for the guidance of those who desired to bequeath property to the society. But unfortunately Mr. Walt became unable to attend to business. It was his intention to publish it at his own expense, and present the society with the copyright. "We will never give up the ship," said the speaker; "I hope the society will yet possess a reserve fund, not of a paltry \$35, but of \$3,000, which might be expected if the Spiritualists and Free Thinkers of the world were interested in this free platform, and knew that this was the first church of the kind ever built, and that you had sustained its anniversary meetings, of three days' duration each, steadily for thirty-seven years." After considerable discussion the preambles and resolutions, as a whole, were unanimously adopted, and the secretary instructed to furnish copies of the same to the liberal press at large.

"The out-going president, Mr. Rawson, on dismissing the meeting took occasion to direct attention to the necessity for yielding a hearty and generous support to the new officers. "It is on the members the responsibility rests," he said, "Officers can do nothing without the sympathy and support of the rank and file." The meeting was then adjourned to September, 1896.

PREAMBLE AND RESOLUTIONS

Adopted by the Harmonical Society of Sturgis, Mich., at their Annual Business Meeting, held in the Free Church in Sturgis, Michigan, September 8th, 1895.

Whereas, The Spiritualists, and other independent thinkers of Sturgis, Michigan, and vicinity, did, in the year 1858, erect the building known as the Free Church, of Sturgis, whose platform they declared should be free forever, to all who desired to address the public on spiritual, moral, artistic, scientific or theological subjects; and

Whereas, The society owning and controlling said property was named, and incorporated, The Harmonical Society of Sturgis, Mich., membership in which was and is obtained by simply signing the roll; and

Whereas, In commemoration of the dedication to freedom of said Free Church, anniversary meetings, of three days' duration each, have been held in this house every year since its erection, that is to say, for thirty-six years, in the month of June, and known as the Sturgis June meetings; and

Whereas, Most of the old and wealthy supporters of the church and its meetings have passed away and left the responsibility of preserving the house and continuing its meetings to successors who, having recently expended a large sum in necessary repairs on the church, feel themselves inadequate to the task without assistance; therefore, be it

RESOLVED, That we, the Harmonical Society of Sturgis, Mich., at our annual meeting, held in obedience to laws of incorporation in the Free Church of Sturgis, Mich., Sept. 8, 1895, do hereby invite liberal persons of every phase of thought to aid in sustaining this free platform.

RESOLVED, That the officers of this society are hereby authorized to receive contributions (gifts or bequests) in aid of this society, and that the secretary is hereby instructed to furnish information regarding the history, constitution and by-laws of this society to all who apply therefor by letter or otherwise.

RESOLVED, That we cordially and earnestly invite liberally disposed persons, at home and abroad, to co-operate with us in our endeavor to enlighten the public on spiritual, moral, artistic, scientific and philosophical subjects by keeping up our anniversary meetings, and supplying with suitable and sincere lectures and delineations the desk of and-so doing something and couldn't attend, and they couldn't do anything without him. And so matters went on until the heterodox element became exasperated and resolved that they would build a church for themselves; that it should be a substantial structure of stone and brick and the largest in the town; that its platform should be free forever, and that it should be named 'The Free Church of Sturgis.'

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Passed to Spirit-Life.

Passed to Spirit-Life, at Victoria, B. C., after a lingering and very painful illness of about two years, Mrs. Mary Turner passed on, Saturday, September 14, aged 62 years. She bore all her pain bravely; always cheerful and pleasant, and pleased to talk with her spiritual friends about the life to come, and many of the dear ones she could see and hear near her during her illness. She knew for a long time that she could not stay here. Her only regret was the thought of leaving her husband, as he was with her always, and did everything in his power to relieve and comfort her. She passed peacefully away at her residence, 62 Fernwood Road. The funeral was attended by a large number of sympathizing friends, many of whom contributed most beautiful floral emblems. The choir sang two selected hymns, and Mrs. R. Maynard read a very impressive poem. The service at the grave was conducted by A. H. Maynard, ex-president of the B. C. Society of Spiritualists.

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FIRST SPIRITUALIST CHURCH

Reopening Services at Schiller Theatre.

TO THE EDITOR:—Once more the season of work is upon us, and once more we have put our shoulder to the wheel to help on the spiritual "gospel chariot." Last year at this time we were upon the threshold of our new venture in branching out into one of the leading theatres of the city. It is true we hoped for and expected success, but all was in the realm of uncertainty. Now we begin our work with the consciousness that the move was a right one, and its success beyond our most sanguine expectations. Encouraged by this, we have again extended our borders, and secured the larger, newer, and handsome Schiller Theatre, where, on Sunday morning, September 15, our beloved pastor, Mrs. Cora L. V. Richmond, delivered the first discourse of the twentieth year of her pastorate, going into a resume of her work at the camps, "The Spiritual Outlook," and although by an accident the opening was not announced as usual through the secular press, the audience was both large and appreciative, showing that these services are taking hold of the hearts as well as the minds of the people.

As a result of the first year's work, we added about one hundred to our membership, whilst hundreds of strangers have been attracted by the lofty eloquence of our peerless speaker. Many of these coming first from curiosity, have become deeply interested, and are to be seen Sunday after Sunday in their places, eagerly gathering up the pearls as they fall from her lips, and we feel encouraged to hope that our new, and we trust permanent home, with its larger space and more attractive surroundings, will see even greater results in the year to come.

The return of Mrs. Richmond, after an absence from home, always brings out manifestations of delight from her loving people, and this year was no exception to the rule. The stage was beautifully decorated with a profusion of floral tributes, whilst the greetings of love and joy at the reunion were heard on every hand, and although her labors during the summer, have been unusually long and arduous, she returns to us radiant in health, filled to the brim with inspiration, ready to dispense with the same ready hand the "bread of life."

On Thursday a happy crowd met in Orpheus Hall to give her the usual welcome home. In consequence of the extreme heat the numbers were not quite so large as usual at these gatherings, but there was no lack in the manifestations of love to her and her guides.

Sunday, September 22, was a day filled to overflowing. The earlier part of the services were devoted to a memorial service for our ardent brother, Mr. Michael Brady—recently found drowned in one of our parks. After a loving tribute to his memory, the guides gave a brief statement of the life of the departed, when first released from the house of clay, concluding the service with an exquisite poem which awakened many tender emotions in the hearts of the listeners.

Mr. W. J. Colville being present on the stage, the guides extended an invitation to him to give the discourse upon the subject announced—"The New Work and the New Workers." The address was eloquent, and a fitting prelude to the service which was to follow, namely, the ordination of that gentleman himself by the guides of Mrs. Richmond.

The tribute paid to the noble work already done—the charge to continue faithful to the end—the sublime prayer for the blessings of the Infinite upon that life consecrated from youth to the end of humanity—the blessing of the old in pure white, with hands uplifted and face radiant with spiritual light, our beloved "Water Lily" (she herself looking like an angel of love) pronounced the benediction upon the beloved head of the recipient—one could almost feel the presence of that unseen throng, and hear the joyous shouts of "Well done thou good and faithful servant." The subject of "Consecration" for the poem, this being given alternately by Mrs. Richmond and Mr. Colville, was a fitting climax to a season long to be remembered.

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The Sunday-school and Band of Harmony will again be held in Orpheus Hall, Schiller Theatre Building, and we expect great activity in both these branches of the work.

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As a result of the first year's work, we added about one hundred to our membership, whilst hundreds of strangers have been attracted by the lofty eloquence of our peerless speaker. Many of these coming first from curiosity, have become deeply interested, and are to be seen Sunday after Sunday in their places, eagerly gathering up the pearls as they fall from her lips, and we feel encouraged to hope that our new, and we trust permanent home, with its larger space and more attractive surroundings, will see even greater results in the year to come.

The return of Mrs. Richmond, after an absence from home, always brings out manifestations of delight from her loving people, and this year was no exception to the rule. The stage was beautifully decorated with a profusion of floral tributes, whilst the greetings of love and joy at the reunion were heard on every hand, and although her labors during the summer, have been unusually long and arduous, she returns to us radiant in health, filled to the brim with inspiration, ready to dispense with the same ready hand the "bread of life."

On Thursday a happy crowd met in Orpheus Hall to give her the usual welcome home. In consequence of the extreme heat the numbers were not quite so large as usual at these gatherings, but there was no lack in the manifestations of love to her and her guides.

Sunday, September 22, was a day filled to overflowing. The earlier part of the services were devoted to a memorial service for our ardent brother, Mr. Michael Brady—recently found drowned in one of our parks. After a loving tribute to his memory, the guides gave a brief statement of the life of the departed, when first released from the house of clay, concluding the service with an exquisite poem which awakened many tender emotions in the hearts of the listeners.

Mr. W. J. Colville being present on the stage, the guides extended an invitation to him to give the discourse upon the subject announced—"The New Work and the New Workers." The address was eloquent, and a fitting prelude to the service which was to follow, namely, the ordination of that gentleman himself by the guides of Mrs. Richmond.

The tribute paid to the noble work already done—the charge to continue faithful to the end—the sublime prayer for the blessings of the Infinite upon that life consecrated from youth to the end of humanity—the blessing of the old in pure white, with hands uplifted and face radiant with spiritual light, our beloved "Water Lily" (she herself looking like an angel of love) pronounced the benediction upon the beloved head of the recipient—one could almost feel the presence of that unseen throng, and hear the joyous shouts of "Well done thou good and faithful servant." The subject of "Consecration" for the poem, this being given alternately by Mrs. Richmond and Mr. Colville, was a fitting climax to a season long to be remembered.

But I had almost forgotten an important change that I must report. At our quarterly meeting, on Sunday, September 22d, after a long discussion, by a large majority we decided to change our name, and we are now "The First Spiritualist Church of Chicago." Some of our friends and faithful war-horses clung lovingly to the name of "First Society," and wondered for order it many a hard and noble battle has been fought in the cause of right. It is a name that from east to west, from north to south, commands the veneration and respect of all, because upon its banners has always been inscribed that which is true, noble and honorable; and I confess to a pang of regret, although comparatively young in the society, as I remembered that I shall write "First Society" no more. But it is an onward step, demanded by the progress of the age. We have sacrificed no principle, pandered to no party—only made one step forward in the interest of the work.

The Sunday-school and Band of Harmony will again be held in Orpheus Hall, Schiller Theatre Building, and we expect great activity in both these branches of the work.

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